

All Glories to Śrīmatī Rādhārāṇī

.....Just like Rādhārāṇī. She thinks always Herself as the lowest of the devotees. She thinks always. She sees always that the gopīs, other gopīs, they are better qualified to serve Kṛṣṇa. And She is not qualified, so much qualified. Therefore in Vṛndāvana, you'll find, the devotees approach Rādhārāṇī. "Jaya Rādhe." Because if Rādhārāṇī advocates for him to Kṛṣṇa, it is very easily accepted. And Rādhārāṇī says... If Rādhārāṇī's pleased, then She represents the devotee's case that "Here is a devotee. He's better than Me. Kindly accept his service, Kṛṣṇa." So Kṛṣṇa cannot deny. So mahā-bhāva. Rādhārāṇī is mahā-bhāva.

Caitanya Mahāprabhu displayed that mahā-bhāva. That mahā-bhāva is not possible for ordinary man. It is especially prerogative of Śrīmatī Rādhārāṇī and who played the part of Rādhārāṇī, although He's Kṛṣṇa, Caitanya Mahāprabhu.....(S.P Los Angeles, June 23, 1970)

From Gītāvalī

Eight Prayers in Glorification of Śrīmatī Rādhārāṇī

By Srila Bhaktivinod Thakura

Song 1

(1)

rādhikā-caraṇa-padma, sakala śreyera sadma,
jatane je nāhi ārādhilo
rādhā-padmāṅkita dhāma, bṛndābana jār nāma,
tāhā je nā āśroy korilo

1) He who has failed to carefully worship the lotus feet of Śrīmatī Rādhikā, which are the abode of all auspiciousness; he who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful lotus flower named Rādhā...

(2)

rādhikā-bhāva-gambhīr, citta jebā mahādhīr,
gaṇa-saṅga nā koilo jīvane
kemone se śyāmānanda, rasa-sindhu-snānānanda,
labhibe bujhoha eka-mane

2) ...he who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep-how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively.

(3)

rādhikā ujvala-raser ācārya
rādhā-mādhava-śuddha-prem vicārya

3) Śrīmatī Rādhikā is the exemplary teacher of the brilliant mellows of conjugal love. This pure love between Rādhā and Mādhava is worthy of discussion and contemplation.

(4)

je dharilo rādhā-pada parama jatane
se pailo kṛṣṇa-pada amūlya-ratane

4) He who has grasped hold of the lotus feet of Rādhā with great care obtains the lotus feet of Kṛṣṇa, which are like priceless jewels.

(5)

rādhā-pada vinā kabhu kṛṣṇa nāhi mile
rādhār dāsīr kṛṣṇa sarva-vede bole

5) Without taking shelter of the lotus feet of Rādhā, one can never personally meet Lord Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.

(6)

choḍata dhana-jaṇ, kalatra-suta-mita,
choḍata karama geyān
rādhā-pada-paṅkaja, madhurata sevan,
bhaktivinoda paramān

6) Abandoning wealth, followers, wife, sons, and friends, and giving up materialistic activities and intellectual knowledge, being absorbed in the sweetness of service to the lotus feet of Śrīmatī Rādhārāṇī-this is Bhaktivinoda's conviction.

Song 8

(1)

rādhā-bhajane jadi mati nāhi bhelā
kṛṣṇa-bhajana tava akāraṇa gelā

1) If your desire for the worship of Śrīmatī Rādhārāṇī does not come about, then your so-called worship of Kṛṣṇa is completely useless.

(2)

ātapa-rohita sūraya nāhi jāni
rādhā-virahita mādhava nāhi māni

2) Just as I never know the sun to be without without sunlight, so I do not care to regard Mādhava without Rādhā.

(3)

kevala mādhava pūjaye so ajñānī
rādhā anādara koro-i abhimānī

3) One who worships Mādhava alone is imperfect in his knowledge, and one who disrespects Rādhā is simply conceited and proud.

(4)

kabañhi nāhi korobi tāṅkor saṅga
citte icchasi jadi braja-rasa-raṅga

4) You should never associate with such a person if you at all desire within your heart to participate in the eternal sportive pastimes of Vraja.

(5)

rādhikā-dāsī jadi hoy abhimān
śīghra-i mila-i taba gokula-kān

5) If one considers oneself to be a humble maidservant of Rādhikā, then such a person very quickly meets the Lord of Gokula.

(6)

brahmā, śiva, nārada, śruti, nārāyanī
rādhikā-pada-raja pūjaye māni'

6) Lord Brahmā, Lord Śiva, Nārada Muni, the personified Vedas, and Lakṣmī-devī all honor and worship the dust of Rādhikā's lotus feet.

(7)

umā, ramā, satyā, śacī, candrā, rukminī
rādha-avatāra sabe, -āmnāya-vānī

7) The Vedic scriptures declare that the goddesses Umā, Ramā, Satyā, Śacī, Candrā, and Rukminī are all personal expansions of Śrīmatī Rādhārāṇī.

(8)

heno rādhā-paricaryā jānkara dhan
bhaktivinoda tā'r māgaye caraṇ

8) Bhaktivinoda, whose only treasure is the service of such a Rādhā, humbly begs for Her lotus feet.

From **Gita Māla**

By Srila Bhaktivinod Thakur

Song 9

Text 1

bṛṣabhānu-sutā- caraṇa-sebane
hoibo je pālya-dāsī
śrī-rādhāra sukha satata sādhanē
rohibo āmi prayāsī

I will always serve Śrī Rādhā's feet. I will be a gopī always protected by Her. I will always try to please Her.

Text 2

śrī-rādhāra sukhe kṛṣṇera je sukha
jānibo manete āmi
rādhā-pada chāri' śrī-kṛṣṇa-saṅgame
kabhu nā hoibo kāmī

In my heart I will know that Lord Kṛṣṇa's finds His pleasure in Śrī Rādhā's pleasure. Therefore I will never desire to leave Śrī Rādhā's feet and stay alone with Lord Kṛṣṇa.

Text 3

sakhī-gaṇa mama parama-suhṛt
jugala-premera guru
tad-anuga ho'ye sebibo rādhāra
caraṇa-kalapa-taru

Śrī Rādhā's friends will be my well-wishers, teaching me of the divine couple's spiritual love. Following them, I will serve the kalpa-vṛkṣa tree of Śrī Rādhā's feet.

Text 4

rādhā-pakha chāri' je-jana se-jana
je bhabe se bhabe thāke
āmi to' rādhikā- pakha-pātī sadhā
kabhu nāhi heri tā'ke

I will always stay with Śrī Rādhā. Never will I leave Her and stay among her rivals, whoever they are.

Song 10

Text 1

śrī-kṛṣṇa-birahe rādhikāra dāsa
āmi to' sahite nāri
jugala-milana- sukhera kāraṇa
jībana chāḍite pāri

I have no power to bear Śrī Rādhā's condition separated from Lord Kṛṣṇa. For the happy reunion of the divine couple I am prepared to give up my life.

Text 2

rādhikā-caraṇa tyajiyā āmāra
khaṇeke praloya hoya
rādhikāra tare śata-bāra mari
se duḥkha āmāra soya

For a moment leaving Rādhā's feet, I would be at once devastated. For Rādhā's sake I will die a hundred times. I gladly accept that suffering.

Text 3

e heno rādhāra caraṇa-jugale
paricarjā pā'bo kabe
haha braja-jana more doyā kori'
kabe braja-bane lo'be

When will I serve Rādhā's feet? O people of Vraja, when will you be compassionate and take me to the forests of Vraja?

Text 4

bilāsa mañjarī anaṅga mañjarī
śrī rūpa mañjarī āra
āmāke tulyā loho nija pade
deho' more siddhi sāra

O Vilāsa-mañjarī! O Anaṅga-mañjarī! O Śrī Rūpa-mañjarī! Please pick me up and place me at your feet. Please give me the best of perfections.

Śrī Vilāpa-kusumāñjali

By Srila Raghunatha Dasa Goswami

Text 96

tavaivāsmi tavaivāsmi
na jīvāmi tvayā vinā
iti vijñāya devi tvaṁ
naya mām caraṇāntikam

I am Yours! I am Yours! I cannot live without You! O queen, please understand this and bring me to Your feet.

The Nectar of Instruction

By Śrīla Rūpa Gosvāmī

TEXT ELEVEN

kr̥ṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā
kuṇḍaṁ cāsyā munibhir abhitas tāḍṛg eva vyadhāyi
yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti

SYNONYMS

kr̥ṣṇasya—of Lord Śrī Kṛṣṇa; ucchaiḥ—very highly; praṇaya-vasatiḥ—object of love; preyasībhyāḥ—out of the many lovable gopīs; api—certainly; rādhā—Śrīmatī Rādhārāṇī; kuṇḍam—lake; ca—also; asyāḥ—of Her; munibhiḥ—by great sages; abhitaḥ—in all respects; tāḍṛk eva—similarly; vyadhāyi—is described; yat—which; preṣṭhaiḥ—by the most advanced devotees; api—even; alam—enough; asulabham—difficult to obtain; kim—what; punaḥ—again; bhakti-bhājām—for persons engaged in devotional service; tat—that; prema—love of Godhead; idam—this; sakṛt—once; api—even; saraḥ—lake; snātuḥ—of one who has bathed; āviṣkaroti—arouses.

TRANSLATION

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine kuṇḍa is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for

ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.

PURPORT

Why is Rādhā-kuṇḍa so exalted? The lake is so exalted because it belongs to Śrīmatī Rādhārāṇī, who is the most beloved object of Śrī Kṛṣṇa. Among all the gopīs, She is the most beloved. Similarly, Her lake, Śrī Rādhā-kuṇḍa, is also described by great sages as the lake that is as dear to Kṛṣṇa as Rādhā Herself. Indeed, Kṛṣṇa's love for Rādhā-kuṇḍa and Śrīmatī Rādhārāṇī is the same in all respects. Rādhā-kuṇḍa is very rarely attained, even by great personalities fully engaged in devotional service, not to speak of ordinary devotees who are only engaged in the practice of vaidhī bhakti.

It is stated that a devotee will at once develop pure love of Kṛṣṇa in the wake of the gopīs if he once takes a bath in Rādhā-kuṇḍa. Śrīla Rūpa Gosvāmī recommends that even if one cannot live permanently on the banks of Rādhā-kuṇḍa, he should at least take a bath in the lake as many times as possible. This is a most important item in the execution of devotional service. Śrīla Bhaktivinoda Ṭhākura writes in this connection that Śrī Rādhā-kuṇḍa is the most select place for those interested in advancing their devotional service in the wake of the lady friends (sakhīs) and confidential serving maids (mañjarīs) of Śrīmatī Rādhārāṇī. Living entities who are eager to return home to the transcendental kingdom of God, Goloka Vṛndāvana, by means of attaining their spiritual bodies (siddha-deha) should live at Rādhā-kuṇḍa, take shelter of the confidential serving maids of Śrī Rādhā and under their direction engage constantly in Her service. This is the most exalted method for those engaged in devotional service under the protection of Śrī Caitanya Mahāprabhu. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that even great sages and great devotees like Nārada and Sanaka do not get an opportunity to come to Rādhā-kuṇḍa to take their baths. What, then, to speak of ordinary devotees? If, by great fortune, one gets an opportunity to come to Rādhā-kuṇḍa and bathe even once, he can develop his transcendental love for Kṛṣṇa, exactly as the gopīs did. It is also recommended that one should live on the banks of Rādhā-kuṇḍa and should be absorbed in the loving service of the Lord. One should bathe there regularly and give up all material conceptions, taking shelter of Śrī Rādhā and Her assistant gopīs. If one is thus constantly engaged during his lifetime, after giving up the body he will return back to Godhead to serve Śrī Rādhā in the same way as he contemplated during his life on the banks of Rādhā-kuṇḍa. The conclusion is that to live on the banks of the Rādhā-kuṇḍa and to bathe there daily constitute the highest perfection of devotional service. It is a difficult position to attain, even for great sages and devotees like Nārada. Thus there is no limit to the glory of Śrī Rādhā-kuṇḍa. By serving Rādhā-kuṇḍa, one can get an opportunity to become an assistant of Śrīmatī Rādhārāṇī under the eternal guidance of the gopīs.

Śaraṇāgati

“Surrendered to the Lord’s Shelter”

by Srila Bhaktivinod Thakur

Song 4

(1)

rādhā-kunḍa-taṭa-kuñja-kuṭīr
govardhana-parvata, jāmuna-tīr

1) The cottage in the grove on the bank of Rādhā Kunḍa, the great Govardhana Hill, the banks of the Yamunā river...

(2)

kusuma-sarovara, mānasa-gaṅgā
kalinda-nandinī vipula-taraṅga

2) ...the Kusuma Sarovara lake, the Manasa Gaṅgā stream, the daughter of Mt. Kalinda (the Yamunā river) with her many waves...

(3)

vaṁśī-vaṭa, gokula, dhīra-samīr
bṛndāvana-taru-latikā-bānīr

3) ...the Vaṁśī Vaṭ banyan tree, the town of Gokula, the holy place Dhīra Samīra, the trees and creepers and reeds of Vṛndāvana...

(4)

khaga-mṛga-kula, malaya-bātās
mayūra, bhramara, muralī-vilās

4) ...the different varieties of birds and deer, the cooling breeze from the Malaya mountains, the peacocks, the bumblebees, the pastimes of the low-pitched muralī flute...

(5)

venu, śṛṅga, pada-cihna, megha-mālā
vasanta, śaśaṅka, śaṅkha, karatāla

5) ...the high-pitched venu flute, the buffalo horn bugle, the footprints of the Lord and His consort in the dust of Vraja, the wreaths of blackish rain clouds, springtime, the moon, the conchshell, and the karatālas—

(6)

yugala-vilāse anukūla jāni
lilā-vilāse-uddīpaka māni

6)—all these I know to be very favorable for the blissful pastimes of the Divine Couple, Rādhā and Kṛṣṇa. I recognize them as transcendental stimulants (uddīpaka) for intensifying the Lord’s charming pastimes.

(7)

e saba choḍato kañhi nāhi jāu
e saba choḍato parāna hārāu

7) I refuse to go anywhere if these stimulants of devotional service are not there, for to abandon them is to abandon life itself.

(8)

bhaktivinoda kohe, śuno kān!
tuwā uddīpaka hāmārā parān

8) Bhaktivinoda says, “Please hear me, O Kāna! All the things that stimulate remembrance of You are the very source of my life!”

Sri Sanatkumara-samhita

Texts 71

atha tubhyaṁ pravakṣyāmi
mantrārthaṁ śṛṇu nārada
bahiraṅgaiḥ prāpañcasya
svāmśair māyādi-śaktibhiḥ

(Lord Siva said:) The spiritual world is manifested by the Lord's cit potency and other internal and everlasting spiritual potencies. The protector of these potencies is said to be the gopī Śrī Rādhā, who is Lord Kṛṣṇa's beloved.

Text 72

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmī-svarūpā sā
kṛṣṇāhlāda-svarūpiṇī

The transcendental goddess Śrī Rādhā is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune.* She is the pleasure-potency of Lord Kṛṣṇa.

Text 73

tataḥ sā procyate vipra
hlādinīti manīṣibhiḥ
tat-kalā-koṭi-koṭy-amśā
durgādyās tri-guṇātmikāḥ

The wise say that She is the pleasure potency of Lord Kṛṣṇa. Durgā and the other goddesses in the world of the three modes are a million-millionth part of one of Her expansions.

Text 74

sā tu sākṣān mahā-lakṣmīḥ
kṛṣṇo nārāyaṇaḥ prabhuḥ
na tayor vidyate bhedaḥ
sv-alpo 'pi muni-sattama

She is directly Goddess Mahā-Lakṣmī and Lord Kṛṣṇa is Lord Nārāyaṇa. O best of sages, there is not the slightest difference between Them.

Text 75

bahunā kiṁ muni-śreṣṭha
vinā tābhyāṁ na kiñcana
cid-acil-lakṣaṇa-sarvaṁ
rādhā-kṛṣṇa-mayaṁ jagat

O best of sages, what more can I say? Nothing can exist without Them. This universe made of spirit and matter together is Their potency.

Text 76

iyam durgā harī rudraḥ
kṛṣṇaḥ śakra iyam śacī
sāvitrīyam harir brahmā
dhūmondhāsau yamo hariḥ

She is Durgā and Lord Hari is Śiva. Lord Kṛṣṇa is Indra and She is Śaci. She is Sāvitrī and Lord Hari is Brahmā. She is Dhūmorṇā and Lord Hari is Yama.

Text 77

itthaṁ sarvaṁ tayor eva
vibhūtiṁ viddhi nārada
na śaktyate mayā vaktuṁ
tat tu varṣa-śatair api

O Nārada, please know that everything is Their potency. Even if I had many hundreds of years, I could not describe all Their glories.

Text 78

trailokye pṛthivī dhanyā
jambudvīpo yataḥ param
tatrāpi bhārataṁ varṣaṁ
tatrāpi mathurā purī

In the three worlds the most fortunate place is the earthly planets. The best of them is Jambudvīpa. In Jambudvīpa the best place is Bhārata-varṣa. In Bhārata-varṣa the best place is Mathurā-purī.

Text 79

tatra vṛndāvanaṁ nāma
tatra gopī-kadambakaḥ
tatra rādhā-sakhī-vargas
tatrāpi rādhikā parā

The best place in Mathurā-purī is called Vṛndāvana. In Vṛndāvana stay the supreme Goddess, Śrī Rādhā, and Her many gopī friends.

Text 80

sānnidhyādhikyatas tasya
ādhikyam syād yathottaram
pṛthivī-prabhṛtīnām tu
nānyat kiñcid ihoditam

Beginning with the earthly planets, each realm described here is more or less exalted relative to its nearness to Śrī Rādhā.

Text 81

saiṣā hi rādhikā gopī-
janas tasyāḥ sakhī-janaḥ
tasya sakhī-samūhasya
vallabhau prāṇa-nāyakau

The gopīs are the friends of Śrī Rādhā. Śrī Śrī Rādhā-Kṛṣṇa are the hero and heroine dear to the gopīs.

Text 82

rādhā-kṛṣṇatayoḥ padān
śaraṇam syād ihāśrayam
prapadye gatavān asmi
jīvo 'ham mati-duḥkhitaḥ

I take shelter of Śrī Śrī Rādhā-Kṛṣṇa's feet. I, an individual spirit soul unhappy at heart, surrender to Them.

Text 83

so 'ham yaḥ śaraṇam prāpto
mama tasya vadanti ca
sarvaṁ tābhyām tad-arthaṁ hi
tad-bhogyam na tu ye mama

The wise say, "I surrender to Śrī Śrī Rādhā-Kṛṣṇa. Whatever is mine is in truth Their property. Everything is for Their sake. Everything is meant for Their enjoyment. It is not meant for me."

Śrī Rādhikāṣṭaka

from Govinda Līlāmṛta by Kṛṣṇadāsa Kavirāja Goswāmī
[Midday Pastimes, chapter 17.59-67, as chanted by the female parrot śārī]

(1)

kuṅkumākta-kāñcanābja-garva-hāri-gaurabhā
pītanāñcitābja-gandha-kīrti-nindi-saurabhā
ballaveśa-sūnu-sarva-vāñcitārtha-sādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

1) Her splendrous golden complexion steals the pride of a golden lotus flower anointed with a tinge of red kuṅkum powder. Her sweet fragrance mocks the fame of the aroma of a lotus flower sprinkled with saffron powder. She is fully qualified to fulfill all the desires of the son of the king of cowherd men. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

(2)

kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā
kṛṣṇa-matta-bhrṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

2) Her amazing and colorful silken garments make the splendor of coral feel ashamed. She is a garden of blossoming flowers where the maddened bumblebee named Kṛṣṇa performs amorous pastimes. She worships the Sun-god daily in order to attain the continual association of Her beloved Kṛṣṇa. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

(3)

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarśa-ballavīśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

3) Her charming youthful delicacy negates the fame of freshly-sprouted leaves. Her refreshing form is worthy of being served by the cooling moon, sandalwood paste, lotus flowers, and camphor. When She touches the master of the gopīs, She dispels the burning heat of His lusty desires. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

(4)

viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-saṁpadā na yat-samā
śīla-hārda-līlayā ca sā yato 'sti nādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

4) Although the goddess of fortune Lakṣmī Devī is adored by other youthful goddesses, who are themselves glorified throughout all the universe, still she is nowhere near Śrī Rādhikā in the matter of beauty, praiseworthy youthfulness, or other divine feminine opulences. There is no one in the material or spiritual worlds superior to Rādhikā in the expression of naturally loving pastimes. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

(5)

rāsa-lāsyā-gīta-narma-sat-kalāli-panḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

5) She is very learned in many transcendental arts, such as performing in the rāsa dance, singing, and joking. She is decorated with many divine qualities, such as loving nature, exquisite beauty, and wonderful garments and ornaments. Even among the cowherd damsels of Vraja, who are praised by the entire universe, She is the best in every way. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

(6)

nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

6) She possesses the opulences of eternal youthful beauty, eternal pastimes, and eternal love for Kṛṣṇa. Her ecstatic feelings of love for Kṛṣṇa cause the gopīs, who are also in love with Kṛṣṇa, to tremble. She is always attached to meditating on Śrī Kṛṣṇa's beautiful form, ornaments, garments, and pastimes. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

(7)

sveda-kampa-kaṇṭakāśru-gadgadādi-saṅcitā
marṣa-harṣa-vāmatādi-bhāva-bhuṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

7) She is graced with the eight ecstatic symptoms (sāttvika-bhāva), such as trembling, perspiring, standing up of bodily hairs, tears, faltering of the voice, and so forth. She is adorned with different ecstatic emotional ornaments, such as impatience, joy, contrariness, and so forth. She is decorated with beautiful jewels that give total delight to the eyes of Kṛṣṇa. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

(8)

yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā
neka-dainya-cāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

8) If She is apart from Kṛṣṇa for even half a moment, She becomes stricken with wretched suffering, restlessness, and a multitude of other ecstatic symptoms of separation. When She regains the association of Kṛṣṇa after some effort, then all Her anguish immediately vanishes. May Śrī Rādhikā bestow upon me the service of Her own lotus feet.

(9)

aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām
darśane 'pi śailajādi-yoṣidāli-durlabhām
kṛṣṇa-saṅga-nanditātma-dāsyā-sīdhu-bhājanam
tam karoti nanditāli-sañcayāsu sā janam

9) It is very difficult for Pārvatī and other exalted goddesses to attain even a glimpse of Śrīmatī Rādhārāṇī, who is dear to Lord Kṛṣṇa. But if someone glorifies Her by reciting these eight verses, then She who is delighted by Kṛṣṇa's continuous association will grant the sweet nectar of Her personal service to that person, who thereby enters the assembly of Her similarly delighted girlfriends.

Śrī Śrī Rādhā-kṛpā-katākṣa-stava-rāja

(An Appeal to Śrīmatī Rādhārāṇī from the Urdhvāmnāya-tantra)

Composed by Lord Śiva

Translated by Kuśakratha dāsa

1

munīndra-vṛnda-vandite triloka-śoka-hāriṇi
prasanna-vaktra-paṅkaje nikuñja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess worshiped by the kings of sages, O goddess who remove the sufferings of the three worlds, O goddess whose face is a blossoming lotus, O goddess who enjoy pastimes in the forest, O daughter of Vṛṣabhānu, O companion of Vraja's prince, when will You cast Your merciful sidelong glance upon me?

2

aśoka-vṛkṣa-vallārī-vitāna-maṇḍapa-sthite
pravāla-vāla-pallava-prabhārunāṅghri-komale
varābhaya-spurat-kare prabhūta-sampadālaye
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess staying in a vine-cottage by an aśoka tree, O goddess whose delicate feet are as splendid as red blossoms, O goddess whose hand grants fearlessness, O abode of transcendental opulences, when will You cast Your merciful sidelong glance upon me?

3

anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām
sa-vibhramaṁ sa-sambhramaṁ dṛg-anta-bāṇa-pātanaiḥ
nirantaraṁ vaśī-kṛta-pratīti-nandanandane
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess who, playfully shooting the arrows of Your glances from the curved bows of Your auspicious, amorous eyebrows, have completely subdued Nanda's son [Kṛṣṇa], when will You cast Your merciful sidelong glance upon me?

4

taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe
mukha-prabhā-parāsta-koṭi-śāradendu-maṅdale
vicitra-citra-sañcarac-cakora-śāva-locane
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess whose form is as splendid as campaka flowers, gold, and lightning, O goddess whose face eclipses millions of autumn moons, O goddess whose eyes are wonderful, restless young cakora birds, when will You cast Your merciful sidelong glance upon me?

5

madonmadāti-yauvane pramoda-māna-maṅḍite
priyānurāga-rañjite kalā-vilāsa-panḍite
ananya-dhanya-kuñja-rājya-kāma-keli-kovide
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O young girl intoxicated with passion, O goddess decorated with cheerful jealous anger, O goddess who passionately love Your beloved Kṛṣṇa, O goddess learned in playful arts, O goddess expert at enjoying amorous pastimes in the kingdom of the peerlessly opulent forest groves of Vṛndāvana, when will You cast Your merciful sidelong glance upon me?

6

aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite
prabhūta-śātakumbha-kumbha-kumbhi kumbha-sustani
praśasta-manda-hāsyā-cūrṇa-pūrṇa-saukya-sāgare
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess decorated with a pearl necklace of bold amorous hints, O goddess as fair as gold, O goddess whose breasts are great golden waterpots, O ocean of happiness filled with the scented powders of gentle smiles, when will You cast Your merciful sidelong glance upon me?

7

mṛṇāla-vāla-vallarī-taraṅga-raṅga-dor-late
latāgra-lāśya-lola-nīla-locanāvalokane
lalal-lulan-milan-manojña-mugdha-mohanāśrite
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess whose arms are lotus stalks dancing on the waves, O goddess whose dark eyes are dancing vines, O playful, beautiful, charming goddess, when will You cast Your merciful sidelong glance upon me?

8

suvarṇa-mālikāñcita-trirekha-kambu-kaṅṭhage
tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti
salola-nīla-kuntala-prasūna-guccha-gumphite
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess who wear a golden necklace on the three-lined conchshell of Your neck, O goddess splendid with three jasmine garlands and three jeweled necklaces, O goddess whose moving locks of dark hair are decorated with bunches of flowers, when will You cast Your merciful sidelong glance upon me?

9

nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe
praśasta-ratna-kiṅkiṇī-kalāpa-madhya-maṅjule
karīndra-śuṇḍa-daṇḍikāvaroha-saubhagorake
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess who wear a sash of flowers on Your curved hips, O goddess charming with a sash of tinkling jeweled bells, O goddess whose beautiful thighs punish the regal elephant's trunk, when will You cast Your merciful sidelong glance upon me?

10

aneka-mantra-nāda-maṅju-nūpurārava-skhalat-
samāja-rāja-haṁsa-vaṁśa-nikvaṇāti-gaurave
vilola-hema-vallarī-vidāmbi-cāru-caṅkrame
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess whose anklets' tinkling is more beautiful than the sounds of many mantras and the cooing of many regal swans, O goddess whose graceful motions mock the moving golden vines, when will You cast Your merciful sidelong glance upon me?

11

ananta-koṭi-viṣṇu-loka-namra-padmajārcite
himādrijā-pulomajā-viriñcijā-vara-prade
apāra-siddhi-ṛddhi-digdha-sat-padāṅgulī-nakhe
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam

O goddess worshiped by Brahmā, O goddess to whom countless millions of Vaiṣṇavas bow down, O goddess who give blessings to Pārvatī, śacī, and Sarasvatī, O goddess whose toenails are anointed with limitless opulences and mystic perfections, when will You cast Your merciful sidelong glance upon me?

12

makheśvari kriyeśvari svadheśvari sureśvari
triveda-bhāratīśvari pramāṇa-śāsaneśvari
rameśvari kṣameśvari pramoda-kānaneśvari
vrajeśvari vrajādhipe Śrī-rādhike namo 'stu te

O queen of Vedic sacrifices, O queen of pious activities, O queen of the material world, O queen of the demigods, O queen of Vedic scholarship, O queen of knowledge, O queen of the goddesses of fortune, O queen of patience, O queen of Vṛndāvana, the forest of happiness, O queen of Vraja, O empress of Vraja, O Śrī Rādhikā, obeisances to You!

13

itī mamādbhutaṁ stavaṁ niśamya bhānu-nandinī
karotu santataṁ janam kṛpā-kaṭākṣa-bhājanam
bhavet tadaiva sañcita-trirūpa-karma-nāśanam
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam

Upon hearing this most astonishing prayer of mine being recited by a devotee, may Śrī Vṛṣabhānu-nandinī constantly make him the object of Her most merciful sidelong glance. At that time all his karmic reactions — whether mature, fructifying, or lying in seed — will be completely destroyed, and then he will gain entrance into the assembly of Nandanandana's eternal loving associates.

There is no end of The Glories to Śrīmatī Rādhārāṇī. Jaya Radhe!!!